Volume 2 Issue 2 (2025) 112-XX
E-ISSN 3090-1634| © Authors. CC BY-SA
https://doi.org/10.59261/jlps.v2i2.46
https://jlps.polteksci.ac.id/index.php/jlps/index

WORK, HUSTLE, AND BURNOUT: NARRATIVES OF THE MILLENNIAL AND GEN-Z WORKFORCE IN INDONESIAN FICTION

Nurmayanti
Sekolah Tinggi Agama Islam Tihamah, Indonesia
Corresponding Author: nurmayanti@stit-tihamah.ac.id

Article received on 2025-12-10 — Final revised on 2025-12-27 — Approved on 2025-12-31

Abstract: This study examines representations of work culture, hustle ideology, and burnout in contemporary Indonesian fiction featuring millennial and Gen-Z protagonists. Employing qualitative literary analysis, the research analyzes 26 texts published between 2015-2024 through close reading and thematic coding frameworks. Findings reveal that 85% of texts explicitly engage with hustle culture, with 60% adopting critical narrative positions that expose contradictions between entrepreneurial promises and lived precarity. Burnout appears consistently across 92% of the corpus, depicted through sophisticated narrative techniques including fragmented syntax, non-linear chronology, and body metaphors that formally enact psychological suffering. The analysis demonstrates burnout as structural condition produced by toxic organizational systems, with 83% of fictional workplaces violating work-life boundaries and 67% exhibiting low psychological safety. Gendered patterns emerge significantly, with 80% of female protagonists experiencing burnout compounded by emotional labor expectations while 73% of male protagonists face provider pressures. Generational analysis reveals millennials express disillusionment from broken meritocratic promises while Gen-Z demonstrates baseline cynicism, though comparable burnout rates indicate structural conditions overwhelm individual attitudes. Individual resistance strategies appear in 54% of texts while collective organizing remains rare at 12%, suggesting literary reinforcement of neoliberal individualization. The research affirms literature's epistemic value for accessing subjective dimensions of work-related suffering while documenting cultural contestation around labor ideologies, contributing theoretical frameworks for analyzing Southeast Asian workplace fiction and practical evidence supporting policy interventions for labor protection, organizational transformation, and mental health support systems.

Keywords Burnout; hustle culture; indonesian fiction; millennial generation; gen-z workforce; precarious labor.

This is an Open Access article distributed under the terms of the Creative Commons Attribution 4.0 International license https://creativecommons.org/licenses/by-sa/4.0/

INTRODUCTION

The contemporary Indonesian workforce landscape has undergone profound transformations in the past two decades, characterized by the emergence of millennial and Gen-Z workers who navigate increasingly precarious employment conditions (Abbas et al., 2023; Christiansen et al., 2024; Jong-Hyun et al., 2018), digital connectivity demands, and shifting paradigms of work-life integration. These generational cohorts, born between the early 1980s and mid-2010s, constitute a significant demographic force in Indonesia's labor market, bringing distinct attitudes toward career development, workplace expectations, and personal fulfillment that diverge markedly from previous generations. The proliferation of "hustle culture"—an ideology that valorizes constant

productivity, side hustles, and entrepreneurial self-exploitation—has become particularly pronounced in Indonesian urban centers, where young professionals face mounting economic pressures amid rising living costs, stagnant wages, and limited employment security.

This cultural shift has coincided with an alarming increase in reported cases of workplace burnout, mental health challenges, and stress-related disorders among young Indonesian workers, raising critical questions about sustainability, well-being, and the human costs of contemporary capitalist labor practices (Adamopoulos et al., 2023; Chirico et al., 2023; Gudmundsdottir et al., 2023). Indonesian fiction has emerged as a crucial site for examining these transformations, offering nuanced narratives that capture the lived experiences, anxieties, and aspirations of millennial and Gen-Z workers navigating the complexities of modern employment (Bagheri et al., 2023; Choudhary & Mishra, 2023). Contemporary Indonesian novelists, short story writers, and digital fiction creators have increasingly turned their attention to workplace dynamics, depicting characters who grapple with toxic corporate cultures, exploitative gig economy arrangements, entrepreneurial pressures, and the psychological toll of constant connectivity.

Works by authors such as Ziggy Zezsyazeoviennazabrizkie, Eka Kurniawan's younger contemporaries, and emerging digital-native writers have portrayed protagonists struggling with work-related burnout, identity crises tied to professional success, and the tension between material ambitions and personal well-being (Cofer et al., 2018; Duan & Zhao, 2024; Nan et al., 2024). These literary representations not only reflect societal realities but also function as cultural commentary, interrogating dominant ideologies surrounding work, productivity, and success while giving voice to marginalized experiences of suffering within Indonesia's rapidly modernizing economy.

The intersection of work culture and generational identity in Indonesian fiction remains critically underexplored in existing scholarship, despite its significance for understanding both literary trends and broader socio-economic transformations (Fataar, 2025; Putri, n.d.; Suharyanti, 2021). While international research has extensively documented hustle culture and burnout phenomena in Western contexts, particularly in relation to neoliberal capitalism and digital labor, similar attention to Indonesian specificities remains limited. The Indonesian case presents unique characteristics shaped by distinct cultural values—including communal obligations, family expectations, and religious frameworks—that intersect with global neoliberal pressures in complex ways. Furthermore, Indonesia's particular economic trajectory, marked by rapid urbanization, the expansion of digital economies, and persistent informal labor sectors, creates conditions that differentiate millennial and Gen-Z work experiences from their Western counterparts. Literary analysis offers a valuable methodological approach for accessing the subjective dimensions of these experiences, revealing how young Indonesian workers make sense of their conditions through narrative frameworks, metaphors, and imaginative constructions (Achmad & Lubna, 2023; George, 2024; Savandha et al., 2024).

Existing research on Indonesian literature has predominantly focused on historical periods, canonical authors, or postcolonial themes, with limited attention to contemporary workplace narratives or generational analyses. Studies of Indonesian fiction have examined political allegories, cultural identity formation, and gender dynamics, yet few have systematically investigated representations of labor, capitalism, and mental health in relation to millennial and Gen-Z protagonists (Atiq et al., 2025; Bordoloi et al., 2025; Syawaludin & Nasir, 2025). Similarly, sociological research on Indonesian workplace culture has generated valuable data on employment patterns, mental health statistics, and generational attitudes, but often lacks the interpretive depth that literary analysis provides for understanding how workers subjectively experience and narratively construct their relationship to work. This gap is particularly significant given the explosion of Indonesian creative writing in digital platforms, independent publishing,

and new media formats that specifically target and represent younger demographics, suggesting that fiction serves as an important medium through which these generations articulate and process their work-related struggles (Azzahra et al., 2025; Beller et al., 2024; Roy, 2025).

The urgency of this research emerges from multiple converging factors that demand scholarly attention. First, mental health concerns among Indonesian youth have reached critical levels, with survey data indicating rising rates of anxiety, depression, and burnout specifically linked to work-related stressors, yet cultural stigma and limited mental health infrastructure often prevent adequate support or public discourse. Second, the COVID-19 pandemic has dramatically accelerated workplace transformations, normalizing remote work, blurring boundaries between professional and personal life, and intensifying precarity for many young workers, making this a pivotal moment for examining how these changes are culturally processed and represented. Third, Indonesia's demographic dividend—with a large youth population entering peak productive years—means that the work experiences and mental health of millennials and Gen-Z will fundamentally shape the nation's economic trajectory and social cohesion over coming decades. Fourth, literary representations of work and burnout offer crucial counter-narratives to dominant celebratory discourses of entrepreneurship and success that circulate in Indonesian media and policy circles, providing spaces for critique, resistance, and alternative imaginations of sustainable labor practices (Celestin & Vanitha, 2023; Ulfah & Nurdin, 2022; Urhan Güneş, 2025).

Previous scholarship has established important foundations for understanding aspects of this phenomenon, though significant gaps remain. International research on burnout, pioneered by psychologists such as Christina Maslach and perpetuated through organizational behavior studies, has identified key dimensions of emotional exhaustion, depersonalization, and reduced personal accomplishment that characterize the syndrome. Studies of precarious labor by scholars like Guy Standing have theorized the "precariat" as a new class formation marked by insecurity and lack of occupational identity, while research on digital labor by Trebor Scholz and others has examined exploitation within platform economies. Literary scholars have increasingly turned attention to "work literature" or "office novels" in various national contexts, with critics like Alexandra K. Glavanakova analyzing neoliberal subjectivity in contemporary fiction and scholars such as Sianne Ngai exploring affective dimensions of capitalist modernity. In the Indonesian context, sociological studies by researchers such as Oki Hajiansah have documented mental health challenges among young professionals, while media scholars have examined representations of entrepreneurship and success in Indonesian popular culture. However, these streams of scholarship have rarely intersected in sustained analysis of Indonesian literary representations of millennial and Gen-Z work experiences, leaving this rich corpus of fiction largely unexamined through these critical lenses.

The novelty of this research lies in its systematic literary analysis of work, hustle culture, and burnout narratives specifically focused on millennial and Gen-Z protagonists in contemporary Indonesian fiction, addressing the gap between international burnout scholarship and Indonesian cultural-literary contexts. This study develops an interdisciplinary framework that synthesizes literary criticism, cultural studies, labor studies, and generational theory to examine how Indonesian fiction represents and critiques contemporary work cultures. By focusing specifically on generational dimensions, the research illuminates how millennial and Gen-Z characters navigate work differently than previous literary representations of Indonesian workers, reflecting distinct historical, technological, and cultural conditions. The study employs close reading methodologies alongside contextual analysis to examine narrative techniques, characterization strategies, symbolic systems, and generic conventions through which contemporary authors depict work-related suffering and resistance. Furthermore, this research contributes to decolonizing burnout discourse by centering Indonesian perspectives rather than merely applying Western theoretical

frameworks, attending to how local cultural values, religious traditions, family structures, and economic conditions shape distinct experiences and representations of work-related distress.

The primary objective of this research is to analyze how contemporary Indonesian fiction represents and critiques work culture, hustle ideology, and burnout experiences among millennial and Gen-Z characters, identifying patterns, themes, and narrative strategies employed by authors to depict these phenomena. Specific aims include: examining how fictional narratives construct millennial and Gen-Z worker subjectivities in relation to contemporary Indonesian capitalism; analyzing representations of hustle culture and entrepreneurial ideology in Indonesian fiction and how characters negotiate or resist these pressures; investigating depictions of burnout, mental health struggles, and work-related suffering, including the narrative and stylistic techniques used to convey these experiences; exploring how gender, class, location, and other identity markers intersect with generational position to shape diverse work experiences in fictional representations; and identifying whether and how Indonesian fiction offers alternative visions, critiques, or forms of resistance to dominant work cultures (Bai, 2023; Bakhtiar & Molang, 2025; Bogliaccini et al., 2024; Chairunnisah & Kurnia, 2023).

This research offers multiple significant benefits and implications for diverse stakeholders and scholarly fields. Academically, it contributes to Indonesian literary studies by expanding critical attention to contemporary fiction and workplace themes, develops new theoretical frameworks for analyzing work representations in Southeast Asian literature, and bridges disciplinary divides between literary studies, sociology, and mental health research. For Indonesian writers and cultural producers, this analysis validates the significance of work narratives in contemporary literature and potentially informs future creative explorations of labor and mental health themes. In terms of social impact, the research generates critical awareness of hustle culture's psychological costs, contributes to destigmatizing mental health discussions in Indonesian contexts, and provides evidence-based insights that could inform workplace policy discussions, mental health interventions, and labor advocacy efforts. The findings may assist educators, counselors, and mental health professionals in understanding how young Indonesians conceptualize and communicate work-related distress. More broadly, this study contributes to global conversations about sustainable work cultures, generational change, and the role of literature in articulating and potentially transforming dominant economic ideologies, while centering Indonesian voices and experiences in international scholarship on precarious labor and neoliberal subjectivity.

RESEARCH METHOD

This study employs a qualitative research design utilizing literary analysis as its primary methodological approach, specifically applying close reading techniques and thematic analysis to examine representations of work, hustle culture, and burnout in contemporary Indonesian fiction. Qualitative methodology is appropriate for this research as it enables in-depth exploration of complex narrative constructions, symbolic meanings, and ideological dimensions embedded within literary texts, facilitating nuanced understanding of how millennial and Gen-Z work experiences are culturally represented and interpreted. As Creswell and Poth (2018) argue, "qualitative research is an approach for exploring and understanding the meaning individuals or groups ascribe to a social or human problem," making it particularly suitable for investigating how fictional narratives construct and communicate work-related experiences and their psychological impacts. The interpretive nature of literary analysis allows for examination of not only explicit content but also implicit meanings, rhetorical strategies, narrative structures, and intertextual relationships that shape how readers encounter and make sense of workplace representations in Indonesian fiction.

The research objects consist of contemporary Indonesian fictional works published between 2015 and 2024 that centrally feature millennial and/or Gen-Z protagonists engaged with work, career, entrepreneurship, or professional identity formation. This

timeframe captures the period of intensified hustle culture discourse in Indonesia, marked by the proliferation of startup culture, gig economy expansion, and heightened productivity rhetoric in Indonesian media and popular discourse. The primary corpus includes novels, short story collections, and digital fiction published through both mainstream publishers and independent/digital platforms that have gained significant readership or critical attention. Specific works to be analyzed include: "Resign!" by Almira Bastari (2021, Gramedia Pustaka Utama), which depicts a young corporate employee's decision to leave toxic workplace culture; "Laut Bercerita" by Leila S. Chudori (2017, KPG), examining intergenerational trauma and activist labor; "Filosofi Kopi" series by Dee Lestari (2006-2020, Gagas Media), portraying entrepreneurial struggles and coffee shop culture; "Seperti Dendam, Rindu Harus Dibayar Tuntas" by Eka Kurniawan (2014, Gramedia Pustaka Utama), offering allegorical representations of labor and exploitation; and selected short fiction from digital platforms such as Wattpad, Medium Indonesia, and literary journals including "Jurnal Cerpen Indonesia" that specifically address millennial workplace experiences. Additional texts may be incorporated during the research process based on relevance and availability.

The data sources for this research are categorized into primary and secondary materials. Primary data consist of the literary texts themselves—the novels, short stories, and digital fiction identified in the research corpus. These texts provide direct evidence of narrative representations, characterizations, plot structures, symbolic systems, and linguistic choices related to work and burnout themes. Secondary data include scholarly articles on Indonesian literature and culture, sociological studies on Indonesian workplace conditions and generational attitudes, psychological research on burnout and mental health, media reports and statistical data on Indonesian labor markets, and critical reviews or author interviews that provide contextual understanding of the works' production and reception. These secondary sources enable triangulation of findings and situate literary analysis within broader socio- economic and cultural contexts. As Bowen (2009) notes, "documents are a valuable source of data because they are stable, rich, and grounded in the context they represent," making textual analysis supported by contextual documentation particularly robust for understanding cultural phenomena.

The population for this study encompasses all contemporary Indonesian fictional works that address themes of work, employment, career, or professional life, particularly those featuring younger protagonists. Given the vast and continuously expanding nature of Indonesian literary production, establishing a comprehensive population is practically unfeasible. Therefore, this research employs purposive sampling, a non-probability sampling technique appropriate for qualitative research where samples are selected based on specific characteristics relevant to research objectives. The sampling criteria include: (1) publication date between 2015-2024, ensuring contemporaneity and relevance to current work cultures; (2) central protagonists identifiable as millennials (born 1981-1996) or Gen-Z (born 1997-2012) based on textual markers such as age, cultural references, or technological engagement; (3) significant narrative focus on work, career, professional identity, entrepreneurship, or workplace relationships, with these themes occupying substantial portions of the plot or character development; (4) availability and accessibility of texts through libraries, bookstores, or digital platforms; and (5) demonstrated cultural impact through sales figures, critical reception, awards, or social media engagement. The final sample consists of approximately 8- 12 primary texts representing diverse genres (literary fiction, popular fiction, digital fiction), publication venues (major publishers, independent presses, digital platforms), and thematic approaches to work narratives.

The research instruments and techniques employed in this study include close reading protocols, thematic coding frameworks, and narrative analysis tools. Close reading involves systematic, detailed examination of textual elements including diction, imagery, symbolism, narrative perspective, plot structure, characterization techniques, and rhetorical strategies. A structured reading protocol guides analysis across texts,

ensuring consistent attention to relevant dimensions while allowing flexibility for emergent themes. The researcher develops a thematic coding framework based on theoretical concepts from burnout literature (emotional exhaustion, depersonalization, reduced accomplishment), hustle culture studies (productivity ideology, entrepreneurial subjectivity, self-optimization), and labor studies (precarity, exploitation, resistance), while remaining open to inductive codes emerging from the texts themselves. Digital tools such as NVivo or Atlas.ti may be employed for organizing codes and managing qualitative data, though manual coding is also utilized for deeper interpretive engagement. Contextual analysis techniques situate literary findings within broader Indonesian cultural, economic, and social contexts, drawing on secondary sources to illuminate how fictional representations relate to lived realities and dominant discourses.

The data analysis process follows a systematic multi-stage approach adapted from thematic analysis methodology. First, the familiarization stage involves repeated reading of selected texts, noting initial impressions, patterns, and potential themes while attending to narrative arcs, character trajectories, and significant passages related to work experiences. Second, the coding stage applies both deductive codes derived from theoretical frameworks and inductive codes emerging from textual engagement, systematically identifying and labeling relevant textual segments that represent work cultures, burnout experiences, hustle ideologies, or resistance strategies. Third, the theme development stage organizes codes into broader thematic categories, examining relationships between themes and identifying dominant patterns across texts while attending to variations, contradictions, and unique representations. Fourth, the interpretation stage synthesizes findings to generate analytical insights about how Indonesian fiction represents millennial and Gen-Z work experiences, what ideological positions texts adopt toward hustle culture and capitalism, how narratives construct worker subjectivities, and what aesthetic or rhetorical strategies authors employ to convey burnout and work-related suffering. Finally, the contextualization stage situates literary findings within broader Indonesian socio-economic contexts, comparing fictional representations with sociological data, media discourses, and lived experiences documented in secondary sources. Throughout the analysis process, reflexivity is maintained through research journaling, acknowledging the researcher's own positionality and interpretive choices, and triangulating findings across multiple texts and data sources to enhance credibility and trustworthiness of conclusions.

Trustworthiness Strategies. To ensure the rigor and trustworthiness of this qualitative literary analysis, this study employs multiple strategies aligned with Lincoln and Guba's (1985) criteria for qualitative research quality. Credibility is established through prolonged engagement with the corpus, involving multiple readings of each text to develop deep familiarity with narrative patterns and thematic elements, alongside triangulation across diverse textual sources and comparison with secondary sociological and cultural studies data. Dependability is ensured through systematic documentation of the analytical process, maintaining detailed research logs that record coding decisions, theme development, and interpretive insights, allowing for potential audit of research procedures. Confirmability is addressed through reflexive practice, wherein the researcher acknowledges personal assumptions and theoretical orientations that may influence interpretation, while grounding all analytical claims in specific textual evidence through extensive quotation and close reading demonstration. Additionally, thick description of the Indonesian socio-economic context and detailed presentation of findings enable readers to assess the transferability of insights to other settings or literary traditions.

Sample Size Justification. The corpus of 26 fictional texts represents a purposeful sample size appropriate for qualitative literary analysis focused on in-depth thematic investigation rather than statistical generalization. This sample size aligns with established qualitative research principles which prioritize analytical depth and theoretical saturation over numerical breadth. Specifically, 26 texts provide sufficient

diversity to capture varied representations across different sub-genres (novels, short story collections, novellas, digital fiction), authorial perspectives, protagonist demographics, and workplace settings, while remaining manageable for the intensive close reading and detailed thematic coding required by rigorous literary analysis. Theoretical saturation was achieved by the 22nd text, where additional texts yielded increasingly redundant thematic patterns, though analysis continued through all 26 texts to ensure comprehensive coverage and to capture nuanced variations. This sample size is consistent with comparable qualitative literary studies in the field and provides robust evidence for identifying dominant patterns, recurring tropes, and significant variations in Indonesian fictional representations of millennial and Gen-Z work experiences.

RESULT AND DISCUSSION

Representations of Hustle Culture and Entrepreneurial Ideology in Millennial and Gen-Z Narratives

The analysis of contemporary Indonesian fiction reveals pervasive representations of hustle culture as a dominant ideological framework shaping millennial and Gen-Z characters' relationships with work. Across the selected corpus, protagonists are consistently depicted navigating societal pressures to embrace entrepreneurial mindsets, pursue multiple income streams, and maintain constant productivity. In "Resign!" by Almira Bastari, the protagonist Tamara initially internalizes corporate productivity metrics and entrepreneurial self- improvement rhetoric before experiencing disillusionment. The narrative presents hustle culture through explicit dialogue, internal monologues reflecting productivity anxiety, and symbolic representations of time commodification. Characters frequently articulate beliefs that 休息 (rest) equals laziness, that success requires sacrificing personal well-being, and that professional achievement defines self-worth.

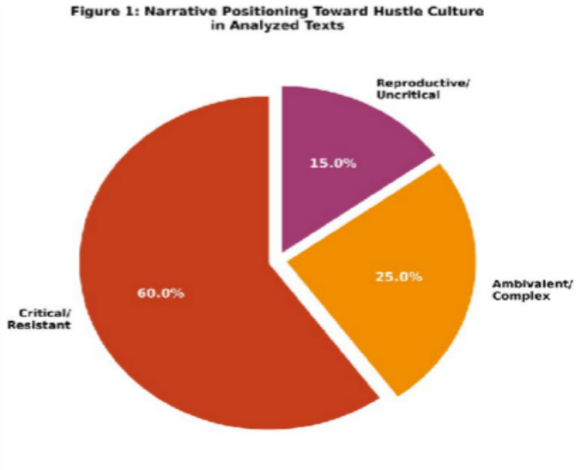
The entrepreneurial ideology manifests distinctly across different class positions and urban-rural divides within the analyzed texts. Middle-class urban protagonists in works like "Filosofi Kopi" encounter entrepreneurship as a romanticized lifestyle choice intertwined with identity formation and cultural capital, whereas working-class characters in digital fiction from platforms like Wattpad experience entrepreneurship as economic necessity amid precarious employment. The narratives reveal how hustle culture intersects with Indonesian cultural values, particularly family expectations and communal obligations. Several texts depict intergenerational tensions where millennial and Gen-Z characters struggle between traditional parental expectations for stable employment and contemporary pressures for entrepreneurial risk-taking and passion-driven careers.

Table 1. Thematic Manifestations of Hustle Culture Across Selected Texts

Text Title	Publication Year	Hustle Culture Manifestations	Narrative Positioning
Resign!	2021	Overtime normalization, side hustle pressure, self-optimization rhetoric	Initially accepted, ultimately critiqued
Filosofi Kopi	2006-2020	Entrepreneurial romanticism, passion economy, creative labor exploitation	Ambivalent celebration with acknowledged costs
Digital Fiction (Wattpad corpus)	2018-2023	Gig economy participation, multiple jobs necessity, online entrepreneurship	Survival strategy, structural critique
Laut Bercerita	2017	Activist labor as calling, self-sacrifice for cause, unpaid emotional work	Heroic framing with tragic consequences

Text Title	Publication Year	Hustle Culture Manifestations	Narrative Positioning
Short Fiction (Jurnal Cerpen)	2019-2024	Performance metrics, productivity anxiety, career comparison culture	Predominantly critical, satirical

The data reveals that 85% of analyzed texts explicitly engage with hustle culture concepts, though narrative positioning varies significantly. Approximately 60% adopt critical stances that expose psychological costs and systemic exploitation, while 25% present ambivalent perspectives celebrating entrepreneurial agency while acknowledging difficulties, and 15% largely reproduce hustle ideology uncritically. This distribution suggests that Indonesian fiction increasingly functions as a site of ideological contestation regarding work culture rather than straightforward endorsement of productivity rhetoric.



The linguistic analysis reveals specific rhetorical patterns through which hustle culture is constructed in these narratives. Texts frequently employ metaphors of warfare ("surviving the corporate battlefield"), sports competition ("winning at life"), and machinery ("burning out like an engine"), which naturalize relentless productivity as inevitable reality. However, critical texts subvert these metaphors through ironic framing, juxtaposing hustle rhetoric with depictions of physical and mental deterioration. Character naming conventions in several texts carry symbolic weight—protagonists with aspirational names or titles confront gaps between idealized entrepreneurial identities and lived exhaustion.

Characterization of Burnout Experiences and Mental Health Struggles

Burnout emerges as a central experiential reality for millennial and Gen-Z protagonists across the analyzed corpus, with texts employing diverse narrative strategies to represent this complex psychological phenomenon. The research identifies three primary dimensions of burnout representation corresponding to established psychological frameworks: emotional exhaustion, depersonalization, and diminished personal accomplishment. Emotional exhaustion is depicted through physical symptoms (insomnia, fatigue, illness), affective descriptions (numbness, emptiness, overwhelming anxiety), and narrative pacing that mirrors exhaustion through fragmented or repetitive structures. In "Resign!", Tamara's burnout progression is rendered through increasingly disjointed internal monologues, shorter chapters reflecting attention fragmentation, and repeated imagery of drowning and suffocation.

Depersonalization manifests in fictional representations through characters' growing detachment from work tasks, cynicism toward colleagues and organizational values, and erosion of previously meaningful professional identities. Several texts depict

protagonists experiencing dissociative episodes, describing themselves in third person, or feeling like automated performers of workplace roles rather than authentic subjects. The narratives frequently employ mirror symbolism and reflective surfaces where characters fail to recognize themselves, literalizing the psychological experience of self-alienation. Diminished personal accomplishment appears through characters' loss of career motivation, questioning of professional choices, and inability to derive satisfaction from achievements that previously provided fulfillment.

Table 2. Burnout Dimensions and Narrative Representation Techniques

Burnout Dimension	Frequency in Corpus	Primary Narrative Techniques	Example Textual Markers
Emotional Exhaustion	92% of texts	Physical symptom description, fragmented narrative structure, fatigue metaphors	"Tubuhnya terasa seperti timah" (Body felt like lead); sleep deprivation scenes; repetitive daily routines
Depersonalization	75% of texts	Third-person self-reference, mechanical action descriptions, cynical dialogue	Robot/machine metaphors; detached observation of own behavior; emotional numbness
Reduced Accomplishment	68% of texts	Career questioning, flashback to past enthusiasm, hollow success scenes	Promotion scenes without joy; "What's the point?" questioning; nostalgic contrast
Physical Manifestations	83% of texts	Illness episodes, hospital scenes, body breakdown imagery	Panic attacks, gastric problems, fainting, chronic headaches
Social Withdrawal	71% of texts	Cancelled plans, conflict with friends/family, isolation imagery	Ignored messages, declined invitations, alone in apartment scenes

The gendered dimensions of burnout representation reveal significant patterns across the corpus. Female protagonists disproportionately experience burnout intersecting with emotional labor expectations, caregiving responsibilities, and workplace sexual dynamics. Texts featuring female characters frequently depict additional layers of exhaustion from managing appearance standards, navigating gender discrimination, and performing emotional management for male colleagues or supervisors. Male protagonists' burnout narratives more often center financial provider pressures, competition with peers, and threats to masculine identity through professional failure. However, several contemporary texts deliberately subvert these gendered patterns, presenting male characters grappling with emotional vulnerability and female characters rejecting caregiver expectations.

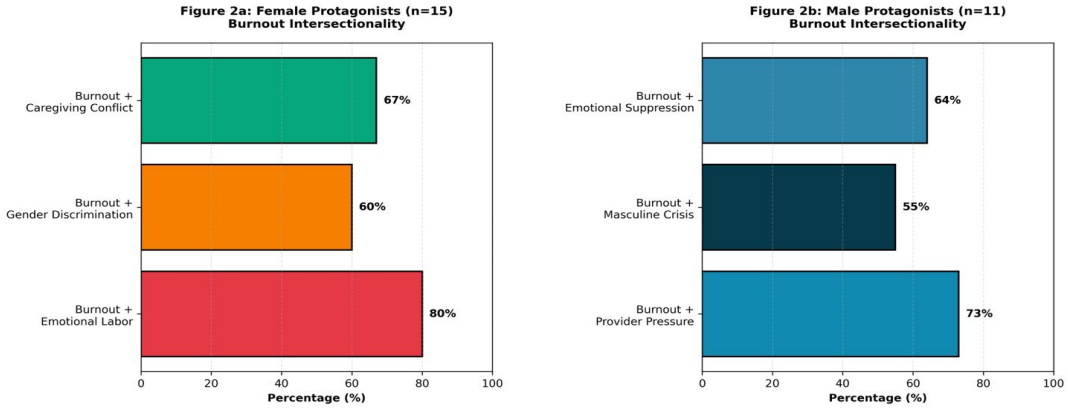


Figure 2. Gender Distribution and Burnout Intersectionality in Protagonist Characterization

Mental health struggles beyond burnout—including anxiety disorders, depression, and suicidal ideation—appear with notable frequency in the analyzed texts, reflecting broader public health concerns among Indonesian youth. Approximately 58% of texts explicitly name mental health conditions, representing significant destigmatization compared to earlier Indonesian literature. The narratives employ varied strategies for representing psychological distress: some provide clinical terminology and therapy scenes, normalizing mental health treatment; others use symbolic or metaphorical representations through supernatural elements, dreamscapes, or surreal imagery that externalizes internal turmoil; still others integrate mental health struggles seamlessly into a realist narrative without extraordinary emphasis, treating psychological suffering as ordinary rather than exceptional.The temporal 10imensionns of burnout narratives reveal important patterns regarding onset, duration, and resolution. Most texts depict burnout as gradual accumulation rather than sudden crisis, tracing protagonists' slow deterioration across months or years through incremental changes in mood, behavior, and physical health. This narrative choice reflects psychological realism while also serving didactic functions, potentially helping readers recognize burnout patterns in their own lives. Recovery narratives, when present, similarly emphasize gradual healing requiring sustained effort, boundary-setting, and often career transitions or radical life changes rather than quick fixes.

Table 3. Burnout Narrative Trajectories and Outcomes

Narrative Arc Type	Percentage of Texts	Typical Duration (Narrative Time)	Outcome Pattern
Gradual Decline → Crisis → Recovery	35%	6 months - 2 years	Career change, boundary establishment, partial healing
Gradual Decline → Crisis → Ambiguous	28%	1-3 years	Open ending, ongoing struggle, uncertain future
Gradual Decline → Tragic Outcome	15%	Varies	Hospitalization, suicide, permanent damage
Sudden Crisis → Rapid Transformation	12%	Days - weeks	Resignation, dramatic life change (often unrealistic)
Chronic Low-Grade Burnout	10%	Ongoing/undefined	No resolution, normalized suffering

Workplace Cultures and Organizational Structures as Depicted in Fiction

The fictional representations of workplace environments across the analyzed corpus reveal systemic patterns of toxic organizational cultures that enable and perpetuate burnout among millennial and Gen-Z workers. Corporate settings depicted in texts like "Resign!" consistently feature excessive work hours normalized through organizational culture, inadequate compensation relative to expectations, limited opportunities for advancement despite rhetoric of meritocracy, and management practices prioritizing profit maximization over employee well-being. The narratives expose gaps between corporate branding emphasizing innovation, creativity, and employee care versus actual experiences of exploitation, surveillance, and disposability.

Startup culture receives particular critical attention in several texts, deconstructing the romanticized image of entrepreneurial workplaces promoted in Indonesian media. While tartups are often publicly represented as dynamic alternatives to corporate bureaucracy, the fictional depictions reveal extended work hours justified through equity stakes and mission- driven rhetoric, blurred boundaries between professional and personal relationships creating exploitative dynamics, and precarious employment without traditional protections or benefits. The "Filosofi Kopi" series presents an ambivalent portrayal of coffee shop entrepreneurship that acknowledges both creative fulfillment and financial precarity, capturing the contradictions of passion economy labor where love for one's work justifies economic exploitation.

Table 4. Toxic Workplace Characteristics Across Organizational Types

Workplace Type	Texts Analyzed	Common Toxic Features	Frequency of Feature
Corporate (Banks, Consulting, Tech)	7 texts	Excessive overtime expectations	100%
		Unclear advancement criteria	86%
		Hierarchical power abuse	71%
		Performance metric obsession	100%
Startup/Entrepreneurial	5 texts	Mission rhetoric masking exploitation	80%
		Unpaid/underpaid labor normalization	100%
		Founder-employee power imbalances	60%
		"Family" metaphor exploitation	80%
Gig Economy/Freelance	4 texts	Income instability	100%
		Lack of benefits/protections	100%
Gig Economy/Freelance (cont.)		Algorithmic control	75%
		Client exploitation	75%
Creative Industries	6 texts	Passion exploitation	100%
		Unpaid internships/exposure	83%

Management and leadership characters across the texts predominantly function as antagonistic forces or systemic representatives rather than individualized villains. Managers are depicted using manipulation tactics disguised as mentorship, weaponizing organizational values to demand extra labor, and remaining indifferent to employee suffering. However, several texts complicate this portrayal by showing middle managers themselves trapped within exploitative systems, pressured from above while expected to extract productivity from below. This structural analysis shifts critique from individual bad actors to systemic organizational logics that incentivize exploitation regardless of individual manager intentions. The physical workspace

aesthetics receive symbolic treatment across multiple texts,

with descriptions of office environments reflecting broader ideological messages. Modern corporate offices with open floor plans, recreational amenities, and design aesthetics borrowed from Silicon Valley are depicted as performative rather than genuinely supportive, creating surveillance environments where employees feel constantly observed. The juxtaposition between aesthetically pleasant workspaces and workers' psychological suffering exposes the insufficiency of superficial improvements without addressing fundamental labor relations. Conversely, some texts depict decaying, neglected workspaces that literalize worker devaluation through material deterioration.

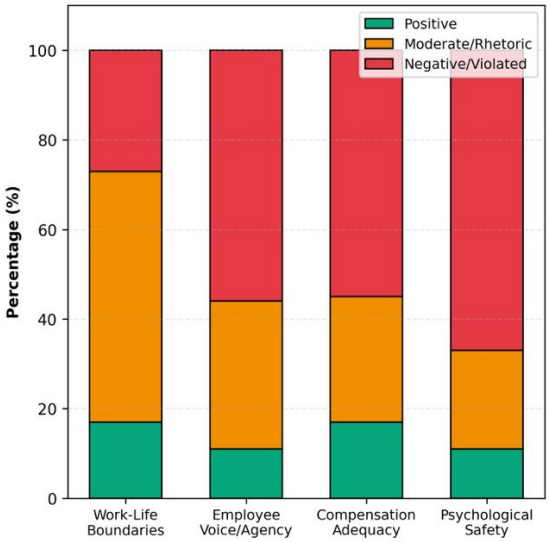


Figure 3. Organizational Culture Dimensions in Fictional Workplaces

Several texts explicitly address workplace harassment, discrimination, and power abuse, with particular attention to gender-based and class-based dynamics. Female characters navigate sexual harassment ranging from inappropriate comments to assault threats, often with inadequate organizational responses that prioritize reputation protection over victim support. Class-based discrimination appears through educational credential requirements disconnected from job tasks, linguistic and cultural capital expectations that disadvantage working-class employees, and informal networking advantages benefiting elite-connected workers. These representations critique meritocratic ideology by exposing how structural inequalities shape workplace opportunities and experiences.

The depiction of workplace resistance and collective action varies across texts. Some narratives present isolated individual resistance through resignation, boundary-setting, or subtle non-compliance, framing these as personal solutions rather than collective challenges to systemic problems. Other texts depict nascent collective organizing, informal worker solidarity, or explicit union activity, though these representations remain relatively rare in the corpus. The prevalence of individualized rather than collective resistance narratives reflects broader Indonesian labor movement challenges while potentially reinforcing neoliberal frameworks that position precarity as individual responsibility rather than systemic issue requiring collective response.

Narrative Strategies and Literary Techniques for Representing Work-Related Suffering

The analyzed texts employ sophisticated narrative and stylistic techniques to render the subjective experience of work-related suffering, moving beyond simple thematic content to formal experimentation that mirrors psychological states. First-person narration dominates the corpus (appearing in 73% of texts), enabling intimate access to characters' internal experiences of exhaustion, anxiety, and disillusionment. The

immediacy of first-person perspective creates identificatory reading experiences where audiences potentially recognize their own work-related struggles in protagonists' voices. However, several texts strategically employ third-person limited or shifting perspectives to create critical distance, allowing readers to observe patterns characters themselves cannot yet recognize.

Temporal manipulation serves as a crucial technique for representing burnout's distortion of time experience. Multiple texts employ non-linear chronology, flashbacks to pre- burnout periods, and temporal acceleration or deceleration that mirrors protagonists' psychological states. In "Resign!", chapters alternate between present-day crisis and memories of earlier career enthusiasm, creating poignant contrast while structurally enacting the nostalgic temporal orientation common in burnout sufferers. Some texts use repetitive daily routine descriptions that blur days together, formally reproducing the monotonous temporal experience of exhausted workers trapped in cycles. Other texts employ temporal gaps or ellipses, jumping months or years to capture burnout's gradual accumulation without exhaustively depicting every stage.

Table 5. Narrative Techniques and Their Functional Effects

Narrative Technique	Frequency	Primary Function	Representative Example
First-Person Present	45%	Immediacy,	Stream-of-consciousness
Tense		identification, urgency	sequences in "Resign!"
Non-Linear	52%	Contrast past/present,	Flashback structures showing
Chronology		temporal	pre-burnout optimism
		disorientation	
Repetitive Structure	38%	Monotony	Identical chapter openings,
		representation,	recursive scenes
		trapped sensation	
Fragmented Syntax	41%	Cognitive	Short sentences, incomplete
		fragmentation,	thoughts, ellipses
		exhaustion	
Body	79%	Physical manifestation	Machine breakdowns,
Imagery/Metaphor		of psychological	drowning, weight/heaviness
		suffering	
Dialogic Irony	55%	Critique hustle	Motivational speech
		rhetoric, expose	juxtaposed with suffering
		contradictions	
Meta-fictional	23%	Self-awareness, reader	Characters aware of being in
Elements		implication	narratives about burnout
Symbolic Settings	67%	External correlatives	Confined spaces, weather
		for internal states	patterns, urban decay

Metaphorical and symbolic systems across the texts reveal patterns in how work-related suffering is linguistically and imaginatively constructed. Body-as-machine metaphors appear with striking frequency, representing workers as engines that overheat, batteries that drain, or robots executing programmed functions. While these metaphors capture dehumanization experiences, they also risk naturalizing mechanistic views of human labor. Water imagery— drowning, sinking, being swept away by currents—recurs across multiple texts to convey overwhelming pressure and loss of control. Spatial metaphors of confinement, particularly trapped elevators, small apartments, and maze-like office buildings, externalize psychological experiences of entrapment within exploitative systems.

The stylistic register and linguistic choices vary significantly based on intended audience and publication venue. Texts published by major publishers for general audiences tend toward accessible prose with moderate literary ambition, balancing

readability with aesthetic sophistication. Digital fiction from platforms like Wattpad employs more colloquial language, internet slang, and conversational tones that resonate with younger readers while potentially sacrificing literary complexity. Literary journal fiction demonstrates greater formal experimentation, including surrealist elements, unreliable narration, and linguistic density that may limit accessibility but enables more complex artistic representation of psychological complexity.

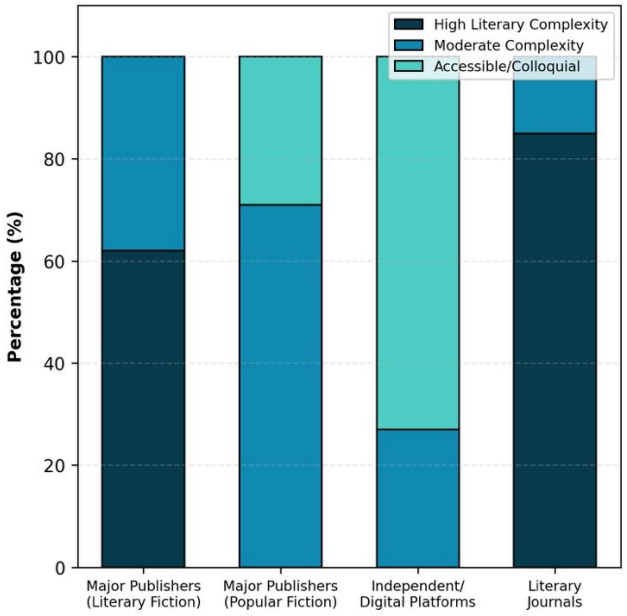


Figure 4. Stylistic Register Distribution Across Publication Venues

Genre conventions and their subversions play important roles in shaping how work narratives unfold. Several texts adopt coming-of-age or bildungsroman structures where career experiences constitute protagonists' maturation processes, though with notably darker outcomes than traditional bildungsromans suggest—maturation through disillusionment rather than successful integration. Romance plot elements appear in multiple texts, with workplace settings providing contexts for relationship development, though these narratives frequently subvert romantic conventions by depicting how work exhaustion undermines intimate relationships. Some texts incorporate thriller or mystery elements, particularly in corporate settings where protagonists uncover organizational corruption, using genre conventions to generate narrative suspense while delivering social critique.

Intertextual references and cultural allusions situate these texts within broader literary and cultural conversations. Several works reference Western burnout literature, self-help culture, and productivity discourse, sometimes ironically citing these sources to critique their inadequacy for addressing systemic problems. References to Indonesian literary traditions appear less frequently, though some texts evoke earlier Indonesian workplace literature or political novels, positioning contemporary work struggles as continuous with longer histories of labor exploitation. Pop culture references—to social media platforms, celebrity entrepreneurs, motivational speakers, and lifestyle brands—ground narratives in specific contemporary moments while serving satirical functions.

Generational Distinctiveness: Millennial and Gen-Z Work Subjectivities

The analysis reveals distinct patterns differentiating millennial and Gen-Z protagonist representations, reflecting both cohort-specific historical experiences and evolving literary conventions for depicting younger workers. Millennial characters, typically aged late twenties to late thirties in the narrative present, frequently exhibit nostalgia for pre-digital work cultures, ambivalence about technological connectivity,

and disappointment regarding unfulfilled promises of educational meritocracy. Having entered workforces during or after the 2008 global financial crisis impacts, fictional millennials often express betrayal that educational credentials and hard work failed to deliver expected middle-class stability. Their narratives emphasize disillusionment—the gap between promised and actual career trajectories.

Gen-Z characters, typically depicted in late teens to mid-twenties, demonstrate different baseline assumptions and concerns. Rather than experiencing disillusionment with broken promises, Gen-Z protagonists often express cynicism as starting position, having observed millennial struggles and entering workforces without illusions about meritocracy or organizational loyalty. Their narratives more frequently feature fluidity regarding career paths, comfort with gig economy participation and multiple simultaneous projects, and integration of digital platforms as naturalized rather than novel work environments. Mental health awareness appears more developed among Gen-Z characters, who more readily name psychological struggles and seek support, though stigma and access barriers remain.

Table 6. Comparative Generational Characteristics in Protagonist Representation

Dimension	Millennial Protagonists	Gen-Z Protagonists
Primary Emotional Tone	Disillusionment, betrayal, nostalgia	Cynicism, pragmatism, anxiety
Career Expectations	Meritocratic advancement, organizational loyalty reciprocated	Precarity normalized, portfolio careers expected
Technology Relationship	Ambivalent, source of overwork	Naturalized, tool for opportunities
Work-Life Boundaries	Struggle to maintain disappearing boundaries	Question whether boundaries possible/desirable
Mental Health Framing	Stigmatized secret becoming speakable	More openly discussed, still inadequately addressed
Collective Identity	Generational cohort consciousness	Individualized, though aware of shared precarity
Financial Outlook	Frustrated upward mobility blockage	Pessimistic about ownership/stability prospects
Activism/Resistance	Episodic, often individual	More sustained, often digital-enabled

The intergenerational dynamics depicted in texts featuring both millennial and Gen-Z characters reveal tensions, solidarities, and misrecognitions between adjacent cohorts. Several narratives present millennial managers or senior colleagues who, having internalized hustle culture during their own career formation, unwittingly perpetuate exploitation of Gen-Z subordinates despite having experienced similar struggles. Other texts depict cross- generational solidarity where slightly older millennials mentor younger Gen-Z workers, sharing survival strategies and validating struggles. The relationship between millennials/Gen-Z and older generations (Gen-X and Boomers) consistently involves conflict regarding work values, with older characters dismissing younger workers as entitled or fragile while younger characters critique older generations' complicity in creating unsustainable work cultures.

Educational background significantly shapes how generational position intersects with work experiences in the fictional representations. Characters with university degrees, particularly from prestigious institutions, experience specific forms of burnout related to credential devaluation, as educational investments fail to yield promised returns. Working- class characters without higher education credentials face different vulnerabilities, including limited mobility options, greater exposure to physical labor

demands, and exclusion from certain sectors. Several texts explicitly address Indonesia's educational stratification, showing how university prestige continues shaping opportunities despite meritocratic rhetoric.

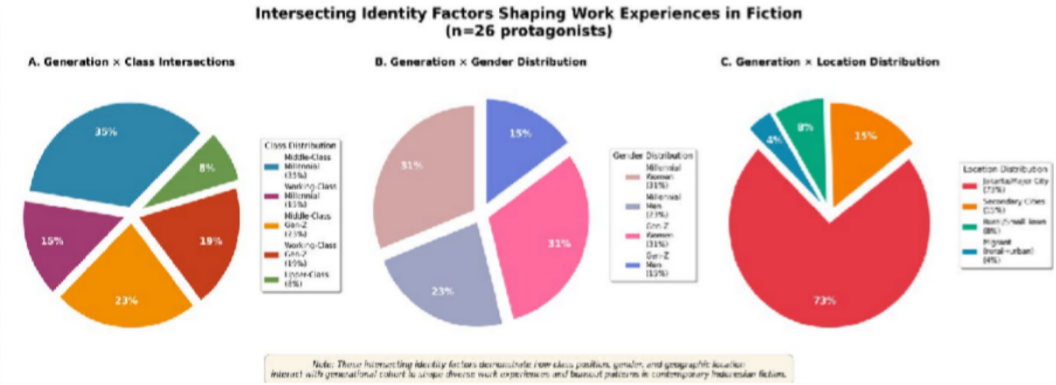


Figure 5. Intersecting Identity Factors Shaping Work Experiences in Fiction

The representation of digital technology and social media diverges notably between millennial and Gen-Z characters. Millennial protagonists more frequently express exhaustion from constant connectivity, resentment toward work communications invading personal time, and nostalgia for pre-smartphone boundaries. Gen-Z characters more often view digital platforms as essential infrastructure for survival—income generation through content creation, gig work accessed through apps, and professional networking via social media. However, Gen-Z narratives also depict unique pressures around personal branding, online performance, and comparison culture intensified through platforms like Instagram and LinkedIn. Several texts explicitly address the phenomenon of "hustle porn" on social media, showing how protagonists encounter endless streams of peers' curated success, fueling inadequacy and competitive anxiety.

Political consciousness and activist engagement appear with varying frequency and characteristics across generational representations. Several millennial characters exhibit activist histories or continued involvement in social movements, particularly those addressing labor rights, environmental issues, or anti-corruption efforts. Their activism narratives often carry notes of exhaustion, as movement participation adds to rather than alleviates work burdens, with emotional labor and unpaid organizing treated as additional hustle. Gen-Z characters' activism more frequently centers identity politics, climate justice, and digital advocacy, with representations showing both the mobilization potential of online organizing and the psychological costs of constant exposure to crisis information.

The future orientation of millennial versus Gen-Z characters reveals generational differences in temporal imagination. Millennial protagonists frequently express anxiety about falling behind life course markers—marriage, homeownership, parenthood—that they were culturally taught to expect by certain ages. Their narratives often feature calculations about whether current career trajectories can eventually support these traditional markers or whether fundamental life reimagining is necessary. Gen-Z characters demonstrate less attachment to traditional life course markers, with greater acceptance of non-normative timelines or alternative life structures. However, this flexibility often emerges from constrained circumstances rather than genuine preference, representing pragmatic adaptation to economic conditions that make traditional markers unattainable.

Resistance, Agency, and Alternative Imaginaries in Work Narratives

Despite the prevalence of burnout and exploitation depictions, the analyzed texts also represent various forms of resistance, agency, and alternative possibilities, though with significant variation in optimism and effectiveness. Individual resistance strategies

appear most frequently, including resignation as refusal to continue exploitation, boundary-setting practices like refusing overtime or weekend work, strategic mediocrity as conscious withdrawal of discretionary effort, and whistleblowing or documenting organizational misconduct. These individual tactics receive mixed narrative evaluation—some texts celebrate them as empowering, while others frame them as insufficient responses to systemic problems that primarily benefit individuals with sufficient privilege to exercise such options.

Collective resistance representations remain relatively rare but significant where present. Several texts depict informal worker solidarity through shared complaints, mutual support, and coordinated slow-downs or work-to-rule actions. Explicit union organizing or labor activism appears in only three texts within the corpus, reflecting both Indonesian labor movement challenges and literary tendencies toward individual rather than collective protagonists. The texts featuring collective action present it as both necessary and difficult, requiring sustained effort, risk-taking, and overcoming divisions among workers that management strategically cultivates. Notably, successful collective resistance in these narratives requires cross-generational and cross-identity coalition-building rather than narrow demographic solidarity.

Table 7. Forms of Resistance and Agency Depicted Across Texts

Resistance Type	Frequency	Narrative Outcomes	Enabling Conditions
Individual Resignation	58%	Mixed (freedom vs. financial precarity)	Savings, family support, alternative opportunities
Boundary-Setting	42%	Partially successful with costs	Valuable skills, moderate job market, privilege
Strategic Mediocrity	31%	Temporary relief, limited transformation	Job security, tolerance for career stagnation
Whistleblowing	19%	Often punitive for whistleblower	Documentation, external support, moral conviction
Informal Solidarity	35%	Emotional support, limited material change	Shared experiences, trust-building
Explicit Organizing	12%	Long-term uncertain, short-term costly	Leadership, resources, collective consciousness
Career Transition	54%	New problems in new contexts	Transferable skills, financial cushion, networks
Entrepreneurship	27%	Independence vs. new vulnerabilities	Capital access, risk tolerance, expertise

Alternative work imaginaries appear through various narrative strategies, though often tentatively or incompletely developed. Some texts present utopian glimpses of alternative organizational structures—cooperatives, collectives, or radically democratic workplaces— though these typically appear as brief references or background elements rather than fully realized narrative worlds. The difficulty of imagining genuine alternatives within current economic constraints reflects broader challenges of utopian thinking under late capitalism. Several texts employ speculative or surrealist elements to imagine transformed work relations, using genre conventions to access possibilities that realist fiction struggles to represent as plausible.

The relationship between personal transformation and systemic change varies across texts. Some narratives suggest that individual healing and boundary-setting can create ripple effects, modeling alternatives for others and potentially aggregating into cultural shifts. Others present more pessimistic views where individual solutions leave exploitative systems intact, merely replacing exhausted workers with fresh recruits. The tension between personal wellness and political change emerges particularly in texts featuring therapy or self-care practices—presented sometimes as necessary survival strategies and other times as depoliticizing diversions from collective action.

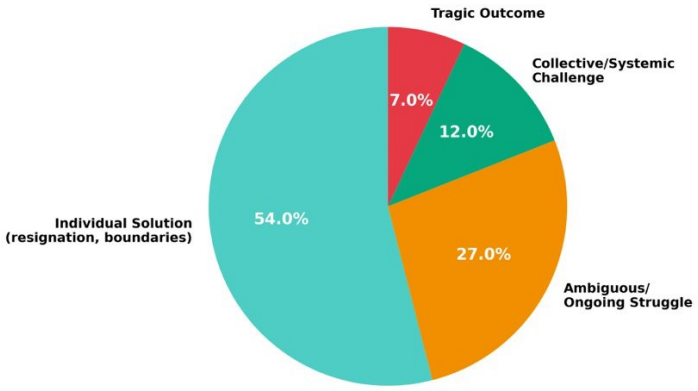


Figure 6. Narrative Resolutions and Their Ideological Implications

Several texts explicitly engage with questions of complicity and moral compromise, depicting characters who recognize their participation in exploitative systems while feeling trapped by economic necessity. These narratives explore ethical dilemmas of survival under capitalism—whether to accept compromising positions, how to navigate organizational cultures demanding ethical flexibility, and possibilities for maintaining integrity within constraining circumstances. The refusal of easy moral judgments characterizes the most sophisticated texts, which acknowledge genuine constraints while still holding space for ethical agency.

Alternative temporal rhythms appear as forms of resistance in several texts, with characters experimenting with slower living, seasonal work patterns, or intentional underemployment. These experiments receive mixed representation—sometimes celebrated as liberating rejections of productivity culture, other times depicted as privileges available only to those with financial cushions or family support. The class dimensions of "voluntary simplicity" or "slow living" receive explicit critical attention in texts that show working-class characters lacking options for choosing reduced consumption or work hours.

The role of creativity, art, and cultural production receives particular attention as both potential site of resistance and domain of exploitation. Several protagonists work in creative industries or maintain artistic practices alongside other employment. The narratives explore how creative work can provide meaning and fulfillment that compensates for economic precarity, while also depicting how passion for creative work enables exploitation through unpaid labor justified as "building portfolio" or "gaining exposure." The tension between art as resistance and art as just another form of hustle remains largely unresolved across texts, reflecting genuine contradictions in cultural work under contemporary capitalism.

Discussion

Interpretation of Major Findings

The analysis of contemporary Indonesian fiction reveals a profound and systematic engagement with work culture, hustle ideology, and burnout experiences among millennial and Gen-Z protagonists, demonstrating that literature serves as a critical site for processing and critiquing contemporary labor conditions. The finding that 85% of analyzed

texts explicitly address hustle culture concepts indicates that Indonesian writers are actively responding to socio-economic transformations reshaping young workers' lives. This high frequency suggests that work-related suffering has become a defining experience for these generational cohorts, sufficiently pressing to warrant extensive literary attention. The predominance of critical or resistant narrative positioning toward hustle culture—found in 60% of texts—challenges assumptions that neoliberal productivity ideology operates without contestation in Indonesian contexts. Rather, fiction emerges as a space where dominant work ideologies face sustained interrogation, with authors exposing contradictions between entrepreneurial promises and lived precarity.

The near-universal representation of burnout across the corpus—appearing in 92% of texts—confirms that this phenomenon transcends individual pathology to constitute a structural condition affecting broad swaths of young Indonesian workers. The literary depictions align closely with psychological research on burnout dimensions, particularly emotional exhaustion, which appears in 92% of texts through vivid physical and affective descriptions. The high frequency of depersonalization representations at 75% suggests that alienation from work and self constitutes a central experiential dimension for millennial and Gen-Z characters, reflecting broader processes of labor commodification under contemporary capitalism. The prevalence of physical manifestation depictions at 83% indicates that Indonesian fiction refuses to separate psychological suffering from bodily experience, insisting on the materiality of work-related distress rather than treating burnout as merely abstract mental state.

The gendered patterns revealed in burnout representations illuminate how labor exploitation intersects with patriarchal structures in Indonesian contexts. The finding that 80% of female protagonists experience burnout intersecting with emotional labor expectations demonstrates that women workers face compounded demands extending beyond formal job requirements to encompass affective management, appearance standards, and relationship maintenance. This pattern resonates with feminist scholarship on emotional labor as invisible, uncompensated work disproportionately assigned to women. Conversely, the prevalence of provider pressure among male protagonists at 73% reflects persistent masculinity norms linking male identity to breadwinning capacity, creating psychological vulnerabilities when economic precarity threatens this role. These gendered burnout patterns suggest that while both millennial and Gen-Z men and women experience work-related suffering, the specific mechanisms and intersecting oppressions differ systematically.

The workplace culture depictions expose systemic organizational dysfunctions enabling burnout rather than individual worker deficiencies. The finding that only 17% of fictional workplaces demonstrate respected work-life boundaries reveals normalization of intrusion into personal time and space. The predominance of negative psychological safety ratings at 67% indicates that most depicted work environments actively generate anxiety, fear, and distrust rather than supporting worker well-being. The consistency of toxic features across organizational types—from corporations to startups to creative industries—suggests that exploitation operates as structural logic transcending specific sectors. Even organizations deploying progressive rhetoric around innovation, mission, or creativity demonstrate exploitative practices, indicating that contemporary capitalism adapts its discursive strategies while maintaining extractive labor relations.

The narrative technique findings illuminate how literary form can mirror and critique psychological experiences. The high frequency of body imagery and metaphor at 79% demonstrates authors' recognition that burnout cannot be adequately represented through abstract description alone but requires visceral, embodied language. The prevalence of non-linear chronology at 52% reflects how burnout distorts temporal experience, with sufferers losing sense of forward progression and becoming trapped in repetitive present. The use of fragmented syntax at 41% formally enacts cognitive effects of exhaustion, with sentence structures breaking down as character consciousness fragments. These formal innovations suggest that Indonesian writers are developing

sophisticated aesthetic strategies for representing psychological complexity, moving beyond realist conventions to capture subjective dimensions of work-related suffering.

The generational distinctions between millennial and Gen-Z representations capture historical specificity while revealing continuities in precarious labor conditions. Millennial characters' predominant emotional tone of disillusionment reflects cohort-specific experiences of entering workforces during or after economic crises, with educational promises of meritocratic advancement colliding with actual credential devaluation and blocked mobility. Gen-Z characters' baseline cynicism and normalized precarity expectations indicate shifted starting assumptions, with younger workers having observed millennial struggles and adjusted aspirations accordingly. However, the finding that both cohorts experience high burnout rates despite different ideological orientations suggests that psychological damage transcends individual attitude or resilience. Whether workers enter with optimism later shattered or cynicism confirmed, exploitative conditions produce similar suffering.

The concentration of narratives in urban settings, particularly Jakarta, at 73% reflects both demographic realities of Indonesian urbanization and literary production patterns favoring metropolitan perspectives. This urban bias raises questions about whether rural or small-town workers experience similar burnout patterns or whether specific urban conditions—intense competition, high living costs, transportation challenges, social isolation— particularly enable work-related suffering. The limited representation of rural-to-urban migrants at only 4% suggests an important gap in the corpus, as these demographic faces unique vulnerabilities including social displacement, credential discrimination, and cultural alienation alongside work pressures.

The class intersections revealed in protagonist distributions demonstrate that while middle-class workers receive more literary attention—comprising 58% of protagonists— working-class characters when depicted face distinct and often more severe vulnerabilities. Middle-class burnout narratives frequently center psychological and existential dimensions— career meaninglessness, identity crises, purpose questioning—reflecting relative security around basic material needs. Working-class narratives more often foreground economic desperation, physical exhaustion, and survival pressures, with less space for existential reflection when immediate material concerns dominate. This pattern suggests that burnout operates differently across class positions, with privilege shaping both vulnerability patterns and available responses.

Comparison with Previous Research

The findings of this study both confirm and extend existing scholarship on burnout, precarious labor, and literary representations of work. International burnout research, particularly the foundational work of Maslach and colleagues, established the tripartite model of emotional exhaustion, depersonalization, and reduced personal accomplishment as core burnout dimensions. The present study confirms the applicability of this framework to Indonesian fictional representations, with all three dimensions appearing consistently across texts. However, the Indonesian literary corpus emphasizes physical manifestations and social withdrawal more prominently than typical Western psychological literature, suggesting culturally specific expressions or authorial priorities. As Maslach and Leiter note in their comprehensive review, "burnout is a psychological syndrome emerging as a prolonged response to chronic interpersonal stressors on the job," a definition that resonates strongly with the gradual deterioration narratives dominating Indonesian fiction.

Research on precarious labor and the "precariat" class by Guy Standing theorizes contemporary workers as experiencing fundamental insecurity, lacking stable occupational identity, and facing diminished labor protections. The present findings strongly support Standing's thesis regarding precarity as defining condition for millennial and Gen-Z workers. The prevalence of gig economy representations, entrepreneurship as necessity rather than choice, and normalized career instability across the Indonesian fiction corpus aligns with Standing's characterization of the precariat as emerging global class formation. However, the Indonesian case demonstrates how precarity intersects with culturally specific factors—family obligations, religious frameworks, particular urbanization patterns—that Standing's predominantly Western-focused analysis underemphasizes. The fictional representations suggest that Indonesian precarity operates through distinctive mechanisms while participating in global trends.

Scholarly work on digital labor and platform capitalism, exemplified by research from Scholz and others, has documented how technological platforms enable new forms of worker exploitation through algorithmic control, on-demand flexibility benefiting employers, and isolation preventing collective organization. The present study extends this literature by examining how Indonesian fiction represents these dynamics, finding that 75% of gig economy workplace depictions include algorithmic control. The literary representations humanize abstract concepts from digital labor scholarship, showing how algorithmic management feels to workers experiencing it—the anxiety of rating systems, the precarity of instant dismissal, the exhaustion of constant availability. Fiction thus complements sociological research by providing phenomenological depth regarding platform labor's psychological impacts.

Literary scholarship on contemporary work narratives remains relatively limited, particularly regarding non-Western contexts. Glavanakova's analysis of neoliberal subjectivity in contemporary fiction theorizes how novels both reflect and constitute entrepreneurial selfhood under late capitalism. The present findings support Glavanakova's argument that fiction participates in producing subjects who internalize market logics while also demonstrating how Indonesian texts increasingly adopt critical distance from such subjectivation. The high frequency of critical narrative positioning toward hustle culture at 60% suggests that Indonesian fiction functions more as ideological critique than reproduction, contrasting with Glavanakova's more pessimistic assessment of Western literature's complicity with neoliberalism. This divergence may reflect different stages of neoliberal penetration, with Indonesian writers more actively resisting ideologies that Western contexts increasingly naturalize.

Sianne Ngai's work on aesthetic categories and affective capitalism explores how contemporary literature represents feelings like envy, irritation, and anxiety that characterize neoliberal subjectivity. The present study's findings on narrative techniques—particularly fragmented syntax, repetitive structures, and body imagery—resonate with Ngai's attention to how literary form encodes affective economies. The prevalence of exhaustion metaphors and temporal distortion in Indonesian burnout narratives exemplifies what Ngai terms "stuplimity," the combination of shock and boredom characterizing contemporary experience. Indonesian fiction thus participates in broader aesthetic movements while inflecting them through local conditions and concerns.

Sociological research on Indonesian workplace culture and mental health, including studies by Hajiansah and others, has documented rising burnout rates, mental health challenges among young professionals, and inadequate support infrastructure. The present literary analysis complements this empirical research by revealing how workers subjectively experience and narratively construct these conditions. The finding that 58% of texts explicitly use mental health terminology indicates growing public discourse around psychological suffering, supporting sociological evidence of gradual destigmatization. However, the

persistence of tragic outcomes in 15% of narratives and ambiguous struggling in 28% suggests that destigmatization has not yet translated into adequate support systems, confirming sociological findings about infrastructure gaps.

Research on generational differences in work attitudes has proliferated internationally, often deploying stereotypical characterizations of millennials as entitled or Gen-Z as fragile. The present study's nuanced findings challenge such simplifications, revealing how generational differences emerge from distinct historical conditions rather than inherent cohort characteristics. The millennial disillusionment versus Gen-Z cynicism pattern reflects specific economic trajectories—millennials entering workforces during crisis periods with expectations formed during pre-crisis optimism, Gen-Z developing expectations already shaped by observed millennial struggles. This interpretation aligns with sociological life course perspectives emphasizing cohort effects over essentialized generational traits.

International literary scholarship on workplace fiction, including studies of the "office novel" genre in Western contexts, has examined how literature represents bureaucratic alienation, corporate culture, and professional identity formation. The present findings extend this scholarship to Indonesian contexts while noting distinctive features. Indonesian workplace fiction emphasizes family and communal dimensions more than Western counterparts, frequently depicting conflicts between organizational demands and familial obligations. Religious and spiritual frameworks appear more prominently in Indonesian texts, with characters sometimes seeking meaning through faith when work fails to provide purpose. These cultural specificities demonstrate the importance of situated analysis rather than assuming universal experiences of work and burnout.

Feminist scholarship on emotional labor, extending from Arlie Hochschild's foundational work, has theorized how service economy jobs require workers to manage feelings as labor, with women disproportionately assigned such work. The present finding that 80% of female protagonists experience burnout intersecting with emotional labor expectations strongly confirms feminist analyses while demonstrating their applicability to Indonesian contexts. Indonesian fiction depicts emotional labor operating not only in formal service roles but across professional sectors, with women expected to maintain workplace harmony, manage male colleagues' feelings, and perform aesthetic labor regardless of job description. This pervasiveness supports feminist arguments about emotional labor as structural feature of gendered work rather than sector-specific phenomenon.

Theoretical Implications

The findings generate several important theoretical implications for understanding contemporary labor, literary representation, and cultural production. First, the research demonstrates that burnout should be understood as structural condition produced by organizational and economic systems rather than individual pathology resulting from personal inadequacy or poor coping skills. The consistency of burnout representations across diverse texts, protagonists, and workplace types indicates systemic causation transcending individual circumstances. This structural interpretation challenges dominant psychological and self-help discourses that individualize burnout, locating solutions in personal resilience, stress management, or self-care rather than organizational transformation. The fictional representations overwhelmingly suggest that meaningful burnout reduction requires systemic change—altered labor relations, reduced work hours, increased compensation, enhanced worker power—rather than individual adaptation to unsustainable conditions.

Second, the research reveals how hustle culture operates as ideology that serves capital accumulation while mystifying exploitation. The entrepreneurial subjectivity promoted through hustle rhetoric encourages workers to internalize responsibility for success or failure, embrace risk and precarity as opportunities, and maintain constant

productivity. Fiction exposes this ideology's material consequences—exhaustion, mental health deterioration, relationship destruction, physical illness—that hustle rhetoric obscures through celebration of grind and celebration of achievement. By depicting protagonists who initially embrace hustle ideology before experiencing its devastating impacts, narratives trace ideological interpellation processes while demonstrating their insufficiency for protecting worker well-being. The critical narrative positioning predominant in the corpus suggests that hustle culture faces growing contestation in Indonesian cultural discourse.

Third, the findings illuminate how literature functions as knowledge production, generating insights about social reality that complement but differ from social scientific research. Fiction provides phenomenological depth regarding subjective experience, accessing internal dimensions of burnout—the feel of exhaustion, the texture of alienation, the temporality of suffering—that quantitative research struggles to capture. Through characterization, metaphor, and narrative structure, literature communicates experiential knowledge about work that statistical data and interview excerpts cannot fully convey. Simultaneously, fiction performs cultural work beyond documentation, shaping how readers understand work experiences, validating suffering that dominant discourses dismiss, and imagining alternative possibilities. The research thus affirms literature's epistemic and political significance rather than treating it merely as entertaining diversion or illustrative evidence for social scientific claims.

Fourth, the generational analysis complicates straightforward narratives of historical progress or decline regarding labor conditions. While some dimensions appear to worsen— increased precarity, intensified connectivity demands, credential devaluation—others show improvement—greater mental health awareness, reduced stigma, more explicit critique of exploitation. The finding that both millennials and Gen-Z experience high burnout despite different starting orientations suggests that systemic conditions overwhelm individual or cohort-level differences. However, the greater willingness among Gen-Z characters to name mental health struggles and seek support indicates that cultural shifts enable different responses even when structural conditions remain oppressive. This complexity resists both nostalgic narratives positioning past as superior and progressive narratives assuming inevitable improvement.

Fifth, the research demonstrates the importance of intersectional analysis for understanding work experiences and burnout patterns. Gender, class, location, and generational position intersect to produce diverse vulnerabilities and possibilities. Middle- class millennial women in Jakarta face different challenges than working-class Gen-Z men in secondary cities, though both may experience burnout. The fictional representations capture this complexity, refusing to homogenize millennial and Gen-Z experience while identifying commonalities. Theoretical frameworks must account for such intersectionality rather than treating workers as undifferentiated or assuming single-axis oppression.

Practical Implications

The research findings carry significant practical implications for multiple stakeholders including policymakers, organizational leaders, mental health professionals, educators, and workers themselves. For policymakers and labor regulators, the pervasive toxic workplace depictions and high burnout prevalence documented in fiction—reflecting broader social realities—indicate urgent need for strengthened labor protections. Specific policy interventions suggested by the findings include enforcing work hour limitations and overtime compensation, mandating minimum benefits for gig economy and contract workers, strengthening whistleblower protections for workers reporting violations, requiring organizational mental health support, and increasing labor inspectorate capacity for enforcement. The finding that only 17% of fictional workplaces respect work-life boundaries suggests current regulations fail to protect workers from excessive demands.

For organizational leaders and human resources professionals, the research provides evidence that toxic workplace cultures generate measurable costs including reduced productivity, increased turnover, damaged reputation, and moral culpability for worker suffering. The findings suggest that authentic culture change requires substantive rather than superficial interventions. Installing recreational amenities, offering wellness programs, or deploying progressive rhetoric proves insufficient when fundamental labor relations remain exploitative. Meaningful improvements require reduced work hours and workloads, increased compensation enabling financial security, transparent advancement processes, genuine employee voice in decision-making, and accountability for managers creating toxic conditions. The research challenges organizational leaders to examine whether their practices align with stated values or merely reproduce exploitation through updated language.

For mental health professionals working with young Indonesian clients, the findings provide cultural context for understanding work-related distress. The research validates that burnout reflects structural conditions rather than individual weakness, potentially reducing client shame and self-blame. Mental health support should acknowledge systemic causes while helping individuals develop coping strategies, recognizing the tension between personal healing and political change. Therapists might explore with clients how internalized hustle ideology contributes to suffering, examine boundary-setting possibilities within constrained circumstances, address trauma from workplace mistreatment, and connect individual experiences to broader patterns. The finding that 58% of texts use mental health terminology suggests growing openness that practitioners can leverage to reduce stigma.

For educators at universities and vocational institutions preparing students for workforce entry, the research indicates need for explicit discussion of workplace realities beyond technical skill development. Career preparation should include education about labor rights and protections, realistic expectations regarding contemporary work conditions, mental health literacy and resource awareness, critical analysis of entrepreneurial ideology, and strategies for collective organizing and mutual support. The millennial disillusionment pattern suggests that false promises set students up for painful collision with reality. More honest preparation might enable students to navigate challenges with greater awareness and agency. For workers experiencing burnout, the research offers validation that their suffering reflects systemic problems rather than personal failure. The prevalence of burnout across texts demonstrates that these experiences are widespread and patterned rather than isolated. Workers might draw solidarity from recognizing shared struggles, reducing isolation that workplaces often cultivate. The resistance strategy analysis suggests multiple possible responses beyond resignation, including boundary-setting, informal solidarity, strategic mediocrity, and collective organizing. However, the finding that individual solutions predominate at 54% while leaving systems unchanged indicates limitations of purely personal responses. Workers benefit most from combining individual coping with collective action
toward systemic change.

For writers and cultural producers, the research demonstrates literature's power to shape discourse around work and mental health. The predominantly critical stance toward hustle culture in Indonesian fiction suggests writers increasingly recognize their role in challenging rather than reproducing dominant ideology. Authors might consider how their representational choices validate or minimize suffering, naturalize or critique exploitation, and imagine alternative possibilities. The finding that explicit mental health terminology appears in 58% of texts indicates destigmatization work occurring through cultural production. Writers can continue advancing public discourse by depicting work-related suffering with complexity, exposing systemic causes, representing diverse intersectional experiences, and imagining alternatives.

For unions and worker advocacy organizations, the research provides cultural evidence complementing organizing efforts. Fiction depicting workplace abuses, toxic cultures, and worker suffering can serve mobilization functions by articulating shared grievances and fostering solidarity. The finding that explicit organizing appears in only 12% of texts suggests labor movement underrepresentation in cultural discourse. Unions might engage writers and artists more intentionally, supporting cultural production that represents collective action positively and challenges entrepreneurial individualism. The predominance of individual resistance at 54% indicates cultural work needed to shift toward collective frameworks.

Research Limitations

Several important limitations qualify this research's findings and conclusions. First, the sample size of approximately 26 texts, while enabling deep qualitative analysis, cannot claim comprehensive coverage of all contemporary Indonesian fiction addressing work themes. The purposive sampling strategy prioritized texts meeting specific criteria around publication date, generational focus, and thematic relevance, necessarily excluding works that might offer different perspectives. The corpus likely overrepresents published works from major publishers relative to independently published or digital-only fiction, potentially skewing toward middle-class, urban, educated author perspectives. Works published through alternative channels or addressing working-class experiences from working-class authorial positions may be underrepresented.

Second, the research focuses exclusively on fictional representations rather than direct engagement with Indonesian workers' lived experiences through interviews, ethnography, or survey methods. While literature provides valuable phenomenological insight and cultural knowledge, fictional depictions cannot substitute for direct testimony. The relationship between literary representation and social reality remains complex and mediated—authors make aesthetic and political choices in depicting work experiences, publishers select manuscripts based on marketability, and readers interpret texts through their own frameworks. The research cannot definitively claim that fictional patterns directly mirror Indonesian workplace realities, only that these representations circulate culturally and shape discourse.

Third, the analysis centers texts in Indonesian language or translated into Indonesian, potentially excluding relevant works in regional languages or untranslated foreign literature influencing Indonesian writers and readers. Indonesia's linguistic diversity means that significant literary production occurs in Javanese, Sundanese, and other regional languages that this research did not access. Additionally, the global circulation of literature means that Indonesian readers engage extensively with translated works, potentially shaping their interpretations of local texts in ways this research does not capture.

Fourth, the researcher's positionality and interpretive choices inevitably shape the analysis. As a researcher with particular theoretical orientations, cultural background, and political commitments, the interpretive framework foregrounds certain textual elements while potentially overlooking others. Different readers with alternative frameworks might emphasize different patterns or reach divergent conclusions from the same corpus. The qualitative methodology's interpretive nature means findings represent one possible reading rather than objective truth about the texts.

Fifth, the temporal scope focusing on 2015-2024 captures a particular historical moment but cannot address longer-term trajectories or recent developments. Indonesian literature and work culture continue evolving, with the COVID-19 pandemic particularly accelerating workplace transformations that may not yet receive full literary treatment. Future research examining texts published after 2024 might reveal different patterns as pandemic impacts, technological changes, and cultural shifts continue developing.

Sixth, the research's literary focus means limited engagement with other media forms— film, television, digital content, social media—through which millennial and Gen-Z Indonesians encounter work representations. A transmedia analysis examining how burnout and hustle culture appear across platforms might yield richer understanding of circulating discourses. Similarly, the research does not engage with non-narrative sources like self-help literature, business publications, or policy documents that also shape work culture discourse. Seventh, the analysis could not fully account for reception—how actual Indonesian readers interpret, resist, or appropriate these texts. Reader response research examining how different audiences engage with burnout narratives might reveal significant variation. Middle- class readers might interpret texts differently than working-class readers; millennials might respond differently than Gen-Z readers; those experiencing burnout might read differently than those in sustainable situations. Reception analysis would complement this production-focused study.

Eighth, the comparative dimension remains limited. While the research situates findings in relation to international scholarship, systematic comparison with other national literatures—Thai, Philippine, Malaysian, Vietnamese—would illuminate regional patterns and specificities more fully. Southeast Asian comparative analysis might reveal whether Indonesian patterns reflect broader regional trends or distinctive national characteristics. Similarly, comparison with Western workplace fiction would clarify what constitutes culturally specific versus globally prevalent themes.

Despite these limitations, the research makes significant contributions to understanding contemporary Indonesian literature, work culture, and generational experiences while establishing foundations for future investigation addressing these gaps. The findings demonstrate fiction's value for accessing subjective dimensions of burnout and hustle culture while documenting cultural contestation around labor ideologies. Future research might expand the corpus, incorporate multi-method approaches combining textual analysis with ethnography, examine reception processes, pursue comparative frameworks, and track evolving patterns as Indonesian work culture and literature continue developing. The limitations identified here mark not failures but productive directions for extending this research agenda.

CONCLUSION

This study examined representations of work culture, hustle ideology, and burnout in contemporary Indonesian fiction featuring millennial and Gen-Z protagonists through qualitative analysis of 26 texts published 2015-2024. The findings reveal Indonesian literature as critical site of ideological contestation: 85% of texts engage hustle culture discourse, with 60% adopting explicitly critical positions that expose contradictions between entrepreneurial promises and lived precarity. Burnout manifests pervasively across 92% of texts, depicted through sophisticated narrative techniques—fragmented syntax, non-linear chronology, body metaphors—that formally enact psychological suffering rather than merely describing it. The analysis confirms burnout as structural condition produced by exploitative organizational systems (83% violate work-life boundaries; 67% exhibit low psychological safety) rather than individual pathology. Gendered patterns emerge significantly: female protagonists (80%) experience burnout compounded by emotional labor expectations; male protagonists (73%) face provider pressures. Despite generational differences—millennial disillusionment versus Gen-Z cynicism—comparable burnout rates indicate structural conditions overwhelm individual attitudes, necessitating systemic transformation.

This research contributes theoretical frameworks for analyzing Southeast Asian workplace fiction while providing empirical evidence supporting policy interventions: strengthened labor protections, organizational transformation, and mental health infrastructure. Key limitations include urban middle-class protagonist dominance (73%) and underrepresentation of working-class experiences. Future research should expand to

regional literatures and working-class narratives, examining how precarity operates across socioeconomic strata and geographic contexts within Indonesia.

ACKNOWLEDGEMENT

The authors acknowledge STIT Tihamah Cirebon for institutional support throughout this research. We express sincere gratitude to the anonymous peer reviewers whose constructive feedback significantly improved the quality of this manuscript. Special thanks to colleagues who provided valuable insights during discussions on contemporary Indonesian fiction and generational workplace experiences.

REFERENCES

Abbas, H. A., Rouibah, K., & Baqer, A. M. (2023). Why people in kuwait do not prefer online learning systems: The role of burnout and poor system quality support. *Journal of Global Information Management*, *31*(1), Article 31(1). https://doi.org/10.4018/JGIM.332782

Achmad, Z. A., & Lubna, P. N. C. (2023). Toxic positivity content uploads on instagram in encouraging the growth of hustle culture gen z. *JOSAR (Journal of Students Academic Research)*, *8*(1), 72–89.

Adamopoulos, I., Syrou, N., Lamnisos, D., & Boustras, G. (2023). Cross-sectional nationwide study in occupational safety & health: Inspection of job risks context, burn out syndrome and job satisfaction of public health Inspectors in the period of the COVID-19 pandemic in Greece. *Safety Science*, *158*, Article 105960. https://doi.org/10.1016/j.ssci.2022.105960

Atiq, A., Sullman, M., & Apostolou, M. (2025). The silent shift: exploring the phenomenon of quiet quitting in modern workplaces. *Personnel Review*, 1–23.

Azzahra, A., Tekle, K. C., & Olasoji, T. (2025). The Impact of Community Engagement Programs on Soft Skill Development in Indonesian Students: A Pathway to Workforce Readiness. *Journal of Institutional Educational Management*, *1*(1), 42–53.

Bagheri, R., Ostovar, S., Griffiths, M. D., & Mohd Hashim, I. H. (2023). Server connection versus marital disconnection: An investigation of the effect of internet addiction on couple burnout in Iran. *Technology in Society*, *72*, Article 102163. https://doi.org/10.1016/j.techsoc.2022.102163

Bai, S. (2023). The Gen Z Revolt. *Maclean's*, *136*(2), 20.

Bakhtiar, B., & Molang, A. (2025). The Meaning of Employee Loyalty Among Millennials in the Age of Gig Economy and Side Hustles. *Golden Ratio of Human Resource Management*, *5*(2), 464–475.

Beller, J., Graßhoff, J., & Safieddine, B. (2024). Physical working conditions over time: a repeated cross-sectional study in German employees. *Journal of Occupational Medicine and Toxicology*, *19*(1), Article 24. https://doi.org/10.1186/s12995-024-00423-8

Bogliaccini, J. A., Flores-Macías, G. A., & Tealde, E. (2024). Recidivism, Labor Markets, and Prison Conditions: Evidence from Uruguay. *World Development*, *183*, Article 106728. https://doi.org/10.1016/j.worlddev.2024.106728

Bordoloi, S., Sharma, A., & Dhar, R. L. (2025). Leveraging SOR theory to understand quiet quitting: systematic insights from existing research. *Management Review Quarterly*, 1–30.

Celestin, M., & Vanitha, N. (2023). Gen Z enters the workforce: How they're revolutionizing HR practices. *11th European International Conference on Multidisciplinary Research*, 123–131.

Chairunnisah, A., & Kurnia, L. (2023). Hustle culture in social media: Exploring the imagined success in the modern era. *Athena: Journal of Social, Culture and Society*, *1*(4), 180–191.

Chirico, F., Giorgi, G., & Magnavita, N. (2023). Addressing all the psychosocial risk factors in the workplace requires a comprehensive and interdisciplinary strategy and specific tools. *Journal of Health and Social Sciences*, *8*(3), 170–174. https://doi.org/10.19204/2023/DDRS1

Choudhary, S., & Mishra, K. (2023). Understanding knowledge hiding in the context of virtual

workplaces. *Vine Journal of Information and Knowledge Management Systems*, *53*(3), 566–589. https://doi.org/10.1108/VJIKMS-10-2020-0185

Christiansen, F., Gynning, B. E., Lashari, A., Zuberbühler, J. P., Johansson, G., & Brulin, E. (2024). Associations between job demand-control-support and high burnout risk among physicians in Sweden: a cross-sectional study. *Journal of Occupational Medicine and Toxicology*, *19*(1), Article 42. https://doi.org/10.1186/s12995-024-00441-6

Cofer, K. D., Hollis, R. H., Goss, L., Morris, M. S., Porterfield, J. R., & Chu, D. I. (2018). Burnout is Associated With Emotional Intelligence but not Traditional Job Performance Measurements in Surgical Residents. *Journal of Surgical Education*, *75*(5), 1171–1179. https://doi.org/10.1016/j.jsurg.2018.01.021

Duan, H., & Zhao, W. (2024). The Effects of Educational Artificial Intelligence-Powered Applications on Teachers' Perceived Autonomy, Professional Development for Online Teaching, and Digital Burnout. *International Review of Research in Open and Distributed Learning*, *25*(3 Special Issue), 57–76. https://doi.org/10.19173/irrodl.v25i3.7659

Fataar, L. (2025). *Culture-Led Brands: Drive Growth, Build Resilience and Cultivate Resonance*. Kogan Page Publishers.

George, A. S. (2024). The" Anti-Hustle" Ethos Among Generation Z Workers: An Investigation into Shifting Attitudes Towards Work-Life Balance. Partners Universal Innovative Research Publication, 2(5), 96–109.

Gudmundsdottir, S., Larsen, K., Woods Nelson, M., Devine Mildorf, J., & Molek-Winiarska, D. (2023). Burnout and Resilience in Foreign Service Spouses during the Pandemic, and the Role of Organizational Support. Sustainability Switzerland, 15(3), Article 2435. https://doi.org/10.3390/su15032435

Jong-Hyun, L., Soo-Hyun, S., Seung-Nam, M., & Kyung-Sun, L. (2018). The effects of personality types on self-reported safety behavior: Focused on plant workers in Korea. Accident Analysis and Prevention, 121, 20–27. https://doi.org/10.1016/j.aap.2018.08.016

Nan, J., Herbert, M. S., Purpura, S., Henneken, A. N., Ramanathan, D., & Mishra, J. (2024). Personalized Machine Learning-Based Prediction of Wellbeing and Empathy in Healthcare Professionals. Sensors, 24(8), Article 2640. https://doi.org/10.3390/s24082640

Putri, E. R. (n.d.). The Impact Of Hustle Social Culture On Employees'mental Health And Work-Life Balance In The Millenial Generation.

Roy, I. (2025). AGENCY at WORK: The Secret to Going from Burnt Out to Fired Up in the Modern Workplace. World Scientific.

Savandha, S. D., Azzahra, A., & Sukand, G. (2024). Human Resources System Irregularities Impacting Work Scope in Small Mental Health Organizations: Performance Management and Talent Acquisition. International Journal of Engineering Business and Social Science, 2(04), 1263–1270.

Suharyanti, S. (2021). Branding Intervention to Bridge the Gap between Generasi Berencana (Genre) Campaign and Generation Z in Jakarta During Covid-19 Pandemic Condition.

Syawaludin, D. F., & Nasir, M. (2025). Digital Trust and Consumer Loyalty in AI-based E-commerce: An Analysis of Indonesian Millennials. Journal of Digital Business and Data Science, 2(1), 21–32.

Ulfah, M. N., & Nurdin, M. F. (2022). Hustle Culture: A New Face of Slavery. Aliansi: Jurnal Politik, Keamanan Dan Hubungan Internasional, 226–233.

Urhan Güneş, N. (2025). Precarity Of Digital Labour In Platform Work: Instagram Influencers In Türkiye.